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Social Progress

Let the Church Serve Its Community . SAMUEL BLIZZARD, JR.

The Peace of Jerusalem . . . . . MILLAR BURROWS

MARCH 1950

Vol. XL

Social Progress

No. 7

DIVISION OF SOCIAL EDUCATION AND ACTION

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Articles represent the opinions of the authors, and not the official policy of the Division of Social Education and Action or the Presbyterian Church in the United States of America.

Published monthly, except July and August, by the Division of Social Education and Action of the Board of Christian Education of the Presbyterian Church in the United States of America, at 1009 Sloan Street, Crawfordsville, Indiana. Entered as second-class matter at the post office at Crawfordsville, Indiana, under the Act of March 3, 1879.

Editorial and Executive office, 830 Witherspoon Building, Philadelphia 7, Pa.

Subscriptions, $1.00 a year; three years for $2.50. Single copy, 15 cents. Group rates on request. Send subscriptions to 830 Witherspoon Building, Philadelphia 7, Pa.

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LET THE CHURCH SERVE ITS COMMUNITY

By SAMUEL W. BLIZZARD, JR., *Assistant Professor, Sociology and Rural Sociology, Pennsylvania State College.*

SHALL the community serve the church, or shall the church serve the community and its people? This is not a "chicken and the egg" dilemma, as might appear on first thought, but a question on which hinges our idea of what the church does in its community. The community function of the church must be seen as a part of the church's evangelical mission:

"The community is beginning," Mark A. Dawber said recently, "to receive a consideration long overdue. We are coming to see the value of community consciousness and the necessity of community development as a force for national, state, and family and home welfare. In this development the church must take responsibility."

The church cannot live without the community. It cannot be an organization apart from the community, for it will not survive in a social vacuum. It needs to feel the stimulation and challenge of community problems to be in the main stream of community life.

Some secularists regard the church as an unconcerned and uncooperative agency that blocks unity and stifles efforts for community co-operation and co-ordinated planning and action. These people, with some justification, think of the church as a special interest group working for the attainment of its own goals rather than the goals of the community as a whole.

How the Church and Community Were Separated

Those who feel that the church is aloof and withdrawn often characterize the present-day minister as "a man without a community," and the church as "a group that is separated from the community." This situation has developed in part as a result of our changing social scene. Before the advent of modern rapid transportation and the development of high-speed communication lines, the church was the center of the community, not only geographically but culturally. The whole life of the community was woven around the church.

Many drastic changes have taken place in community life to alter the status of the church. One of these is the movement of people from rural areas to the city. This population

shift has added a burden to the churches in the city as these people are assimilated into urban life. It has left fewer people to support and participate in rural church programs. As people moved from the country to the city their dependence on the church decreased.

Another change that has influenced the life of the church in the community is the revolution in transportation and communication. This has caused the breakdown of neighborhood and community boundaries. It has removed many of the barriers that formerly made it necessary for people to satisfy their needs on a local basis and has largely placed the satisfaction of needs on an interest and specialized basis.

A third change is the increasing specialization of life. The Jack-of-all-trades has been exchanged for the high-skilled mechanic, and the specialist has replaced the old family doctor. Specialization has divided people in the community into many groups. Each group has its own special interest. The many goals of these separate groups have made it difficult for the church to meet the varied needs of people in the community.

A final and very important change is the greater tendency for people to look to groups outside of the church for the satisfaction of their needs. Often the church has failed to meet the everyday needs of people. Traditionally, for example, the church in our country provided some of the basic education through academies. But education is now provided increasingly by public tax-supported agencies. Recreational, cultural, and social needs are also served to a greater extent by nonchurch groups.

In adjusting to these changes, some churches have surrounded themselves and their programs with an asbestos-like insulation that keeps the warmth and glow of their Christian message from radiating into the community. If we are to have vigorous church programs, however, we must also have strong communities. The church that helps build the community will also build its own program.

Can the Church Serve the Community Again?

There is a need for building rapport between the church and other community organizations and agencies. The church must recognize that the lives of its parishioners are influenced by many forces. Some human needs are satisfied by the services of nonreligious community institutions. There is a tendency for churchmen to think of these agencies as competitors. In some cases disastrous conflicts have resulted in loss of prestige and status by the church.

The church actually has many goals in common with other community institutions, and these objectives are often lost in the smoke of con-

flict or in the cloud of misunderstanding. The church needs jointly to shoulder the burden of human needs in the community with other organizations.

In order to do this, laymen and the clergy must understand the community mission of the church. They must also be aware of the structure and functioning of the community. Then the community's problems will become the church's problems. As churchmen—ministers and lay people—understand the modern community, the church will cease to be a divisive institution and become a vehicle of unity and co-operation. It will be respected rather than tolerated. Once again the church will take its place as one of the service organizations in the community.

Some may propose that the church as a sacred institution remain aloof and assume the role of a critic. It is not fair, however, for the church to wave its finger at the secularist until it has accepted its own responsibility in the community. It dare not be critical unless it is willing to lead the way. Can the church wring its hands in desperation unless the resources of the church are placed at the disposal of the community? Has the church a right to condemn sin unless it can help the redeemed individual live in a redeemed society?

A first step for the church is to broaden its Christian witness. Preaching is only one way to present Christian truth, and eleven o'clock on Sunday morning is not the only time when people may be influenced by the church.

Researchers have shown that people participate in religious organizations to a greater extent than in other community institutions. Many times this participation is perfunctory and unrelated to the personal and social needs of people.

First, let the church present a full-orbed program each day in the week to meet these unmet community religious needs. Secondly, let the church buildings and equipment be used by community groups.

One creative and important way to use these unused building resources would be to open the church to forum discussions where community and national issues could be discussed freely. Let medical and political leaders bring the social medicine issue to the doorstep of the church. Then the church would have a share in shaping public opinion, taking its part in demonstrating an essential element of democracy.

Church leaders should keep themselves informed on legislative acts about welfare, child care, hospitals, and housing. They would then know the services available to the community and the needs these acts are designed to meet. Clergy and parishioners should accept leadership opportunities in civic groups interested in better housing, medical care, and recreation.

Churchmen need to gain a new respect for other community agencies and institutions. Many of these non-church groups have discovered effective techniques for meeting people's needs which should be utilized by the church. The minister and his lay leaders need to gain the respect of social and welfare agencies. The status of the church, as the social worker sees it, is enhanced if churchmen use up-to-date methods in their work with people.

The church can also serve the community by working with the public schools in maintaining high teaching standards, adequate salaries, well-equipped, modern buildings. Churchmen should be giving time and energy to school committees and boards, Parent-Teacher Associations. Then, too, in many public schools students present under faculty guidance Christmas and Easter programs that have a religious message. In some communities the clergy have criticized the programs because they were "competitive" and were reported to be undermining the church's influence. A more wholesome attitude from the point of view of community relations would be to think of these programs as an undergirding of the function of the church in the community.

A field that is white unto harvest for the church is labor relations. In many an American community today labor leaders, and rank-and-file workers, are anxious to co-operate with the church and support its program. As a growing power and prestige group the church needs to recognize the labor union.

Recreation for youth and juvenile delinquency will always provide choice morsels for conversation in any church group. As one hears the level of recreation, or the lack of it, discussed in church parlors and hallways, these questions come to mind: Is there a community recreation council? Is the church represented on the council? Has the church provided a teen-age canteen for its youth? Are the criticisms of church people justified unless they are actively participating in promoting a recreational program?

Community planners are now making blueprints for the next decade or more. If people expect religion to have a place in these plans, then the church must share in making the blueprints. If the church wishes to share the benefits of city planning and zoning in the next generation, it must share in laying the foundations today.

Why not offer the church plant to community planning groups for their meetings?

The opportunities for the church to serve the community cannot be counted. As the church participates in community activities, the community will participate in the church program. Let the church serve the community!

MID-CENTURY WHITE HOUSE CONFERENCE ON CHILDREN AND YOUTH

TO CONSERVE and more fully develop our country's greatest resources and assets—our children and young people—the President of the United States has called a White House Conference on Children and Youth to be held in Washington in December, 1950.

"The United States is richer in children than in any other period of its history," the Call to conference states. With the wartime boom in babies and the steady decrease in deaths, we now have 46 million under 18 years of age. But our services to them have not kept pace with their needs. The world in which our children are growing up is undergoing greater physical and social change than in any earlier period. What we know about people lies far behind what we know about the inventions that are rapidly changing our world.

"More than ever, in this day of atomic energy, children must learn how to direct their own energies to get along with themselves and with others, in peace and good will.

"Our nation's waste in children is great. It costs us heavily in delinquency, job misfits, victims of race prejudice and discrimination, the mentally and physically ill. By assembling the knowledge we have and putting it to work, by acquiring new knowledge and putting that to work, we can stop much of this waste."

Plans for this Mid-century Conference will stem from local planning groups in every state of the union. Each governor has been requested to set up state committees to assist in the study of children's problems and needs, through surveys and fact finding, the stimulation of discussion groups and broad-scale citizen action. These state committees are urged to set new objectives, sponsor new action projects, and "bring to the people the latest information and guidance in child health, welfare, and education."

The Conference focuses attention on "our concern for children and youth in a world in which spiritual values, democratic practice, and the dignity and worth of the individual are of first importance." It will bring together lay citizens, parents, teachers, clergymen, social workers, and public servants. This will be the first White House Conference in which young people will take part fully and responsibly.

A National Tradition

In convening this important gathering President Truman is following a significant tradition. "Four White House Conferences," states the conference Call—"one in each decade of this century—have been held under the auspices of the President of the United States. Each one has produced results and paved the way for new welfare legislation."

The Church has always had concern for the training and nurture of each generation, and social education and action leaders in local churches, presbyteries, and presbyterials can work with Christian Education leaders in promoting interest in the 1950 conference and participation of churchmen in the activities of state-wide committees.

The Nation's Children—the Church's Responsibility

In recognition of the importance of Church participation in the White House Conference and of the need of reaching some agreement among Protestant groups about common goals, the Protestant Conference on Child Welfare was called in October, 1949, in Columbus, Ohio.

Major administrative responsibility for this meeting was assigned to the International Council of Religious Education with other Church groups represented in the Interagency Committee on Child Welfare sharing in the planning. These included representatives of the Federal Council of Churches, the Home Missions Council, the United Council of Church Women.

More than 200 leaders from 22 denominations and representing 76 cities and towns for 25 states and the District of Columbia met in three discussion sessions. These included social workers for public and private agencies, religious educators, lay persons and denominational and interdenominational leaders, and the interchange of ideas and basic philosophies was an important aspect of these meetings.

The recommendations for each work group were presented to the plenary conference and were accepted after full discussion and some revision. Excerpts from the findings and the three papers which gave factual basis for the work group discussion are briefly recorded here.

Dr. Paul M. Limbert, president of Springfield College, discussed the question of "A Protestant Philosophy of Child Welfare." He took a discerning look at our Protestant tradition with its absence of central ecclesiastical control and its insistence that "no individual or body can speak for all Protestants," its emphasis on lay control and initiative in church and community affairs and the doctrine that every person is called to be Christian in every sphere of life.

He reviewed "the responsibility of Protestants to provide for the fullest

growth and highest well-being of their own children and youth," and spoke of the relationship of this concern to the whole child, and of the need to extend this concern also to the whole community. "Protestant children are growing up in an environment which itself is highly educative and which conditions in no small degree the welfare of every child within it. The community and society at large must be constantly reconstructed in order to become a more congenial soil for the processes of Christian nurture.

"It is the responsibility of Christians also to meet human need wherever it exists and to seek the well-being—physically, intellectually, emotionally, as well as spiritually—of all children and youth regardless of religious affiliation. A phrase from John Dewey comes to mind: 'What the best and wisest parent wants for his own child, that must the community want for all of its children.'"

Dr. Limbert believes that for some decades this philosophy of education and social work has been accepted by Protestants with little question. Today, however, secularization, social breakdown, and increasing dependence on government support call for a serious reexamination of the Protestant philosophy. And Dr. Limbert has listed what Protestants can do now to counteract the centrifugal tendencies in American life.

"For one thing, it is obvious that Protestants must clarify their convictions about the place of religion in education and social service. It is not enough, for example, to reiterate the principle of separation of Church and State as applied to our public schools; there is need of a positive statement about what may properly be expected of our schools so far as religion is concerned.

"Sometimes it seems that we are satisfied to keep children off the streets or out of the hospital, busily and happily engaged, with the assumption that thereby we are automatically achieving Christian purposes. More often the top leaders of our social services have a Christian motivation but have failed to develop a similar point of view among those volunteer and professional workers who work directly with children."

Dr. Limbert asks these telling questions to test the clarity of our Protestant philosophy on these aspects of child welfare:

What are the characteristics of group work that is Christian? Or is any good group work Christian?

Is there any conflict between the principles of nondirective counseling or group leadership and the desire of a Protestant teacher or social worker to lead children and youth to Christian commitment?

How can religion be dealt with in home, church, and elsewhere so as to contribute toward the security of

children and at the same time stimulate religious growth?

How shall Protestant churches locally be related to public agencies of child welfare? To the family service agencies of the community chest? To youth organizations like the Y's and the Scouts?

At what points, if any, can Protestants join effectively with Catholics and Jews to forward their common aims for child welfare, both through local services and through social legislation?

How can Protestants achieve a greater degree of concerted effort and official action and still retain the values of autonomy and lay initiative?

"The Contribution of Protestantism to Child Welfare" was objectively outlined in an address by Everett C. Shimp, Associate Professor, School of Social Administration, Ohio State University.

Dr. Shimp stated that social work has two basic functions, namely: (1) to ameliorate immediate distress and assist individuals to use their own and their communities' resources to the attaining of independent and self-determining status, and (2) to take responsibility for effecting changes in the social order which causes individual or group maladjustment or permits social ills and injustices to develop. Both social worker and lay citizen, church and nonchurch groups, must work together on both problems simultaneously and continuously.

"Great and potential strength lies in the social creeds of many denominations in recent years which have served as guideposts for thought and action," Prof. Shimp observed. "The church either develops or quickens the growth of social conscience in mankind."

Other significant developments under Protestant auspices have been the extension of foster home programs, and services to many rural areas, the marked improvements in the institutions operated by religious denominations, and increased attention to children presenting behavior problems.

However, Prof. Shimp believes that the weakest point in the social work administration by church groups has been their lack of properly trained personnel. This, of course, is not true of a number of church groups. Protestant churches still are guilty of placing their social work under the direction of persons who have little understanding of its professional aspects, whatever their qualifications in the religious field. "The situation calls for increased personnel to give technical social work services and for the great congregations of earnest, interested, and devoted volunteer men and women eternally to pursue ways of preventing the multiplication of individual problems through effective social action. The two must understand the role of each and work in harmony if

the social objectives of the Protestant Church are to be achieved."

A third address, by Katharine F. Lenroot, chief of the Children's Bureau, dealt with the importance of personal security and democratic values and standards that may be developed in all children.

"Democracy," said Miss Lenroot, "can be safeguarded and extended only as foundations for democratic living are laid in infancy, in childhood, and in youth. Directing our attention and energies to the preparation of children for democracy is of greater urgency than extending the boundaries of physical science, increasing our productive capacity, or maintaining our military efficiency, important as these aspects of our national life are at this mid-point of the century. Had all nations directed their efforts in the first half of the twentieth century to the preparation of children for democratic living in families and communities, these fifty years might well have been years of peace instead of years of devastating conflict in two world wars."

Miss Lenroot also urged the greater development of community programs for health, education, welfare, and religious training, and widespread public understanding of the importance and the role of these aspects of community life. "In every state and every community we face a tremendous challenge so to direct our efforts and mobilize our resources that these concepts may be reflected in the life and development of every child."

In addition to the plenary sessions which evaluated program and presented general problems and an overview of Protestant welfare efforts and responsibilities, delegates considered specific programs of local action and study in the five study groups on the community, economic conditions, family living, health, and institutional and foster care.

These recommendations and full texts of the three major addresses are included in the findings now available to local church leaders, published by the International Council of Religious Education in the pamphlet *The Nation's Children—the Church's Responsibility.*

Local chairmen and secretaries of social education and action are urged to study the findings and bring them to the attention of other church leaders working for the welfare of children and young people. It matters much to the nation's children that these findings are widely discussed. Broadest possible citizen participation in the Mid-century White House Conference on Children and Youth is being sought; and through study and action upon the findings of the Protestant conference, Protestant churchmen can lead the nation toward the achievement of fuller life for *all* children.

—*Margaret E. Kuhn.*

A RESORT TOWN RALLIES ITS YOUTH-SERVING RESOURCES

By RICHARD T. LOCKETT, *Executive Secretary Arctic Avenue Y.M.C.A., Secretary-Supervisor Atlantic City Student Aid Council.*

FOR years thousands of young people from schools, colleges, and universities have come to Atlantic City seeking work to make enough money to permit them to continue their education. Most of them come without jobs, without places to stay, and often without sufficient money for board and lodging until a job is found.

For many of these young people this trip is their first venture away from home and parental care. A great many are teen-agers just out of high school and ready to enter college as freshmen in the fall if they find summer employment.

A cosmopolitan seashore resort is full of pitfalls. Over a period of years many inexperienced youngsters have fallen easy victims to the human vultures who seem ever ready to "lend them a helping hand," but in the wrong direction.

Limited aid to these students has always been given by the Young Men's Christian Association, the Young Women's Christian Association, and some of the churches when a specific problem was brought to their attention. But more concerted efforts were needed, and a group of local Christian people decided to "do something about it."

Under the leadership of Dr. C. Morris Cain, stanch Christian leader and experienced social-service worker, a group of local people after preliminary discussion called in Rev. Theodore Rath, Associate Executive of the Synod of the Presbyterian Church of New Jersey, and Rev. Montague White, chairman of National Missions of the West Jersey Presbytery, for a conference intended to organize the group under Christian leadership. Out of this conference was born the Atlantic City Student Aid Council.

A board of directors, interracial and interfaith in its membership, was selected from groups of people who had demonstrated their interest in and sympathy with the problems of young people. Headquarters were set up at no cost to the Council at the Arctic Avenue Y.M.C.A. where so many students had found help.

Dr. Cain was asked to serve as chairman, and Rev. Wyatt B. Johnson, Jr., pastor of the Jethro Memorial Presbyterian Church, was se-

lected as treasurer. Ministers and lay leaders from several denominations, teachers, social workers, Y secretaries, and the city librarian have served on the project. Assistance and inspiration have been given to the project by the New Jersey Council of Churches and the Migrant Committee of the Council. Valuable help is also given by local organizations and individuals interested in the welfare of young people away from home.

The technique adopted by the Council was very simple and has proved effective in dealing with student problems. Trained workers in the field of human relations serve as directors and assistant directors during the entire summer recess period on a full day's work schedule. They are housed at the Y.M.C.A. and supervised by the executive secretary.

One director has come from the School of Social Work of Atlanta University, and two directors from Lincoln Theological Seminary have headed the project.

The first job of the Council was to publicize the service in the colleges and schools. Authorities of these institutions have been requested to interpret the Council work to their students and to the parents of the students.

The Council then undertook to find suitable lodging in Christian homes for the students. A survey was conducted by volunteers and room referral service was set up before the students arrived. Homes not otherwise available have been opened and fine relationships between local people and visiting students have been created. Some of the home owners have reported that they have actually been helped by the presence in their homes of these exuberant, energetic youngsters.

The next big assignment for the project director and his staff was the location of jobs for the students. This, of course, depended largely on weather conditions and other economic conditions peculiar to a summer resort. Local hotels were immediately canvassed. Labor unions were brought into the picture. Training centers for unskilled hotel workers, waiters, waitresses, cooks, maids, doormen, bellboys, and bathhouse attendants were organized.

Early in the season a regular placement service was established at no cost to the student or employer. Even part-time help, chiefly cleaners and window washers, was supplied from lists of students who had not been placed in full-time jobs.

To the Council the most important and far-reaching phase of the project has been the off-the-job program provided to meet the religious, cultural, and recreational needs of young people away from home.

As soon as a student arrives he is registered with the Council, his church affiliations are ascertained,

and he is referred to the church of his choice. The minister of the church is notified of his presence in the city and the minister in person or by letter invites the student to share in the religious life of the church.

The students themselves early organized a "Go to Church on Sunday" movement and it is a common sight, especially in May and June, before the tourist season, to see as many as fifty going to church in a body. A different church is selected each Sunday. The pastor is notified ahead of time and always acknowledges their presence from the pulpit. Usually the director, or some student, will be given an opportunity to tell of the summer project. The number usually decreases as the summer season progresses and the students are working daily, including Sunday.

Cultural interests of students are sought by the Council and clubs are formed to take care of these interests. Clubs in music, leathercraft, the arts, drama, interpretive dancing, beach clubs, and athletic groups have proved the most popular.

Beach parties, outdoor weenie roasts, and regular social sessions have been a part of the social program. A weekly social dance night has given the visiting students a chance to get acquainted.

Health lectures by local physicians and talks on vocational guidance by experts in their particular field have been helpful and popular. Physicians and lecturers and volunteer program assistants give of their services without charge.

The Atlantic City Student Aid Council is now three years old. During this short period more than 2.000 students, from over 200 different schools, colleges, universities, and seminaries, have been served. Some few students from abroad—chiefly from Africa, England, and France—have been reached by the project. Its service is rich in human relations.

Some effort has already been made to have the Atlantic City plan adopted on a national scale. Other resorts have been approached by the Council and have readily agreed to follow the plan in their localities.

The Atlantic City Student Aid Council is definitely the answer to student problems and has been adopted with enthusiasm by the community that has supplied highly trained volunteer leadership, both in policy making and in the operation of the program.

Presbyterian churches are urged to keep working to bring other D.P. families to America. Assurances are being accepted beyond the deadline date of February 1; and now that the Senate Judiciary Committee has reported out the bill for new D.P. legislation (see page 27 of *Social Progress*) there is hope that new legislation will be passed before the present law expires on June 30.

COMMUNITY AID FOR ALCOHOLICS

By JOHN PARK LEE, *member Social Education and Action Committee, Presbytery of Philadelphia.*

LET no one attempt to handle an alcoholic who does not himself understand the problem. Much harm, unwitting to be sure but nonetheless real, has been done in situations brought about by alcoholism by well-meaning persons who do not appreciate its nature.

For the record, then, alcoholism is a disease of which the cause is not yet known but which is believed today by the medical profession to be as real a disease as cancer, tuberculosis, or diabetes. The approach must be, therefore, on the basis that the alcoholic is a sick man in desperate need of informed help. Any attempt to help the victim of the disease based on the conception that the alcoholic is a bad, weak, willful, stupid, callous, cruel, or sinful man is doomed. The alcoholic, as may all men, may be one or all of these things. But his immediate problem is his disease, for unless this disease is arrested he is literally powerless to meet the problems his own nature may have brought about.

Twenty years ago there were few sources of assistance in meeting this problem. Fortunately today virtually every community has within it or within short distance aids to overcome alcoholism.

Best of all community resources is the group known as Alcoholics Anonymous. Comprised of recovered alcoholics, the group has as its sole purpose extension of help to other alcoholics. Contact can be readily established. If the name is not listed in the local telephone directory, a letter to AA addressed to P. O. Box 459, Grand Central Annex, New York 17, N. Y., will bring quickly the location of the AA group nearest to the inquirer.

Through the local AA group can be obtained not only counsel and advice in any individual situation, but information about other interested individuals and groups who are prepared to help.

To any pastor concerned about a parishioner, to any husband, wife, father, mother, son, or daughter, employer or employee interested in a relative or friend, AA can bring hope, faith, and great practical wisdom in meeting individual situations. There is no charge for AA services. Its members' eager desire is to help wherever they can.

But AA cannot answer all the problems, though frequently they can point out those who can. The major problems arising out of alcoholism include:

Medical care for the alcoholic.
Relief for the family.
Emergency financial or other relief measures.
Marital discord.
Spiritual bankruptcy.

The following are suggested as resources for dealing with each of these situations:

The County Medical Society or the local hospital can supply information about physicians and institutions willing and competent to handle the alcoholic. Medical care is often essential to rebuild the debilitated body of the alcoholic and to break his drinking pattern. Once the alcoholic is hospitalized it is then frequently possible to discuss his own problem with him and lead him into a decision to admit his alcoholism and do something about it.

Relief for destitute families can usually be obtained through the state or county relief organizations while those interested seek to bring about the recovery of the alcoholic.

Emergency relief when immediate cash is required, or shelter for the night, or food can be sought through the Salvation Army and similar welfare agencies. Great care must be exercised lest relief be obtained for the man who is not interested in stopping drinking but who is merely looking for a "soft touch." It is difficult for those beginning work with the alcoholic to determine whether the individual really desires to stop drinking or is merely the well-known type called "mission stiff." But a few experiences with the latter will enable one to spot them. Virtually any minister of any experience knows this type.

Wherever possible relief should be in kind—a meal, a bed, clothes, etc. It is dangerous to hand cash to any alcoholic while his disease is still acute. His obsession to drink will quickly overcome all his good intentions.

Stranded alcoholics can be helped at times by Travelers Aid, which can assist in getting them home. Again care should be exercised to check stories, and arrangements for meeting the alcoholic on arrival should be made either through the family, friends, or the AA group in the community to which he is going.

Marital discord can sometimes be handled effectively by the local pastor or priest if he understands alcoholism. If he does not, he had better refrain from counsel. Many communities have trained counselors available through agencies such as the Family Societies, Marriage Counselors, etc. These should be consulted when the stability of the home is threatened. The Society for Prevention of Cruelty to Children can also assist in some situations.

The alcoholic is sick in body, mind, and soul and his spiritual bankruptcy is the most serious of all his problems.

This, however, is delicate ground. The alcoholic must be handled care-

fully and without the usual approaches of evangelism if he is to be reclaimed for the Kingdom. In this field AA lays most effectively the groundwork for spiritual rebuilding. While the AA program is utterly dependent on God's power to restore men to sane and happy lives, the AA approach is noncreedal and often shocking to the conventional clergyman. But it works and thousands of men and women are back in church today because of this healing ministry of AA.

For those who would talk spiritual things with the alcoholic, Seward Hiltner's pamphlet, *Helping Alcoholics,* published by the Division of Social Education and Action is highly recommended. Also valuable are Dr. John Bonnell's books on pastoral counseling.

All ministers interested in this problem are urged to attend an AA meeting and see how this organization functions. For in the opinion of those who know this problem, no group offers a saner or more effective way of arresting the dreadful disease called alcoholism.

Summer Training Opportunities for SEA Leaders

Training courses in social education and action will be offered in several adult conferences and summer schools this year.

The basic course is entitled "Social Action in the Local Church." Staff members of the Division of Social Education and Action of the Presbyterian Board of Christian Education will teach in several of the conferences. In schools that are in session for two weeks, the basic SEA course will be offered during the first week, followed by specialized courses on alcohol, community relations, world order, and race relations.

June 12-23	School of the South Charlotte, N. C.
June 19-23	Whitworth College Spokane, Wash.
June 25-30	School of the Southwest Santa Fe, N. Mex.
July 10-15	Park College Parkville, Mo.
July 10-21	School of the East Collegeville, Pa.
July 10-14	Race Institute Eden Theological Seminary St. Louis, Mo.
July 17-21	Penna. School Alcohol Studies Juniata College Huntingdon, Pa.
July 17-22	School of the Northwest, Portland, Ore.
July 24-28	Ministers' Conference McCormick Seminary Chicago, Ill.
July 24-29	Ministers' Institute Insmont, Colo.
July 24-29	Women's School Pactola, S. D.
July 24 to Aug. 4	Wooster School Wooster, Ohio
July 31 to Aug. 11	School of Pacific Coast Tahoe & San Anselmo, Cal.
Aug. 7-11	Race Institute Lincoln University, Pa.
Aug. 13-26	Pacific Palisades

An App

BY *WHICH* SIGN CONQUER?

A UNITED STATES Senator who takes his religion seriously, speaking at an American Legion convention, said that in the present state of foreign affairs we must go our own way, carrying the cross in one hand and the bomb in the other. We are in the Senator's debt for so graphically representing the moral impossibility of the course he recommends. He would have us going in two directions at once: he would have a man trusting and fearing, loving and destroying at the same time. Man cannot carry both the bomb—the symbol of man's fearful hatred, and the cross—the symbol of Christ's sacrifice and God's redeeming love. Jesus bore the cross alone, through the grace vouchsafed unto him by the Heavenly Father. He bore it in travail of soul and of body. How can this emblem of sacrificial love be held by the same mortal hands that also carry the engine of destruction?

THE BOMB

IT IS in the light of our faith that we must examine President Truman's all-clear signal for the construction of the hydrogen bomb, one thousand times as powerful as the atomic bomb—thus adding two to four billion dollars to our arms budget, which is already more than $17 billion—to maintain our lead in the atomic armaments race. The promise that overwhelming power gives a nation security is repudiated by the millions who in that hope died amid their ruined cities. The present call to arms, by even the most sincere and respected leaders, must not prevail over the witness of history and the testimony of faith—that he that takes the sword shall perish by it.

We are moving nearer the point of no return on the road to war. Building the hydrogen bomb may be the decisive step. Sincere, respected men declare this country ought to make the bomb. A scientist and churchman earnestly advises it is the next "logical" step. The hydrogen bomb is a "logical" step in the course that is entered by the decision to play power politics and trust in the *force majeure*. It is "logical" enough to convince one of the hopelessness of such a policy.

It is tragic if this issue above all issues cannot be decided by the American people. If for security reasons it was necessary to deny the people the facts and the time to decide this question, democracy then is obso-

to Faith

lete and this is a government "of the people" by a *few* of the people who know best. I am one who believes that the judgment of the people—all the people—is more trustworthy than the actions of those who are willing to make critical decisions for them. The people must judge whether any nation, particularly a democracy, can win and survive, as a democracy, another war. We can kill our enemies by the hundreds of thousands—combatants and noncombatants, men, women, and children—indiscriminately, with the hydrogen bomb. But we can't conquer our enemies with it and we cannot win the peace with it. The enemy we face in the atheistic Communism that denies God and destroys man is too great an evil to be overcome by militarism's discredited measures of force and fear.

THE CROSS

In the search for unconquerable power our policy makers are neglecting "the power of God." Soon we will observe Lent. It is time we reexamined the meaning of the cross and our faithfulness to it. The ages have not revealed the full significance of Christ's death. But in its message we certainly find this testimony: that to purge the violence of man's sin, to conquer evil, sinful men, "God so loved the world, that he gave his only begotten Son." It is the clear witness of the cross that good does overcome evil, that love is the greatest weapon in the armory of God. We affirm our faith in the cross not only by assenting verbally to a doctrinal statement but by daily ordering our lives by its meaning and authority—taking up our cross daily and following Christ in deeds of justice and mercy, in fellowship with God.

It is in this light we must examine our nation's course and advise our Congressmen immediately on the question of the peacetime renewal of the draft now being considered by the House Armed Services Committee, with Congressman Carl Vinson as chairman, and soon to be on the agenda of the Committee of the Senate. The proposed draft is part of a policy that involves the marshaling of conventional and atomic weapons and the development of hydrogen bombs for defense. Christians have to decide such practical issues as this in the light of their faith in the meaning of the cross.

By which sign would we conquer: the sign of the cross or $E=MC^2$—the symbol of atomic fission, the sign of the bomb?

—*Paul Newton Poling.*

THE PEACE OF JERUSALEM

By MILLAR BURROWS, *Professor of Biblical Theology, Yale University Divinity School.*

THE internationalization of Jerusalem bids fair to be for the United Nations what the Ethiopian incident was for the League of Nations. When the will of the community of nations represented by the League was flouted by Italy in 1936 it became evident very soon that unless the League had the courage to impose sanctions and the member nations would carry them into execution, the League of Nations might as well go out of business. So the event proved. If today the decision taken by the General Assembly of the United Nations on December 9, 1949, confirming its votes of 1947 and 1948 that Jerusalem should be put under an international regime, is stultified and nullified by the refusal of the great powers, and in particular the United States, to insist upon its effective implementation, the United Nations might as well give up any ambition to be a real power in securing peace among the nations.

The partition resolution of 1947 put a severe strain upon the prestige of the United Nations. It was an ill-advised, unrealistic, and unjust proposal, and many of us who were opposed to it at the time were relieved and encouraged when Senator Austin, on March 19, 1948, announced that the American delegation had withdrawn its support from the plan of partition because it had become convinced that the program could not be carried out without force. Great Britain, by its policy of non-co-operation, had made practically impossible the setting up of the necessary machinery for putting the plan into effect in any case. Even so, it is now quite evident that a firm, consistent policy and a determined effort to implement and execute the decision of the General Assembly would have been far better for the people of Palestine and the peace of the world than the warfare that actually followed, the conquest of more than two thousand miles of territory by Israel over and above what had been assigned to the Jewish state by the partition plan, the homelessness and destitution of nearly a million of the native people of the Holy Land, and the general confusion and strife that still persist. The degree of success achieved by the United Nations representatives in bringing about a series of truces and armistices, while leaving much to be desired, proved that the community of nations can accomplish much even without any

recourse to compulsion or any power to impose its will by force. Whether or not the partition resolution was wise or right, it could have been carried out if the great powers had been united and firm in the determination to carry it out. Economic sanctions might have been necessary, but hardly military force.

Be that as it may, since the plan was clearly seen to be unwise and unrealistic, it was quite right that our delegation should in March advance the alternative proposal of a United Nations trusteeship for all of Palestine. Failure, for political reasons, to adhere firmly to this or any other policy was responsible for the chaos that ensued. To be willing to reverse a decision seen to be wrong is not a sign of weakness but of strength. On that basis, it must be admitted in all fairness, those who believe now that the decision to internationalize Jerusalem is a mistake have a right to urge that it be reconsidered. They do not, however, have a right to impede the execution of the clearly and repeatedly expressed will of a large majority of the delegations in the United Nations. The Trusteeship Council, which has been given a clear mandate, has no right to do anything other than carry out its instructions. Our delegation, in urging that some other solution of the problem be sought in the Trusteeship Council, is not loyally carrying out the wishes of the Assembly.

But was the decision really a mistake? Should the Holy City and the area surrounding it be placed under a government representing the United Nations, or should the present line of division between the forces of Israel and those of Jordan be allowed to persist? In the attempt to reach a sound answer to this question both the interests of the two peoples most immediately concerned and the interests of the world must be kept in view. Jerusalem is not merely a troublesome bone of contention between two hostile nations; it is a holy city for three great religions. The Jews, the Christians, and the Muslims of the world have interests and rights in it as their holy city. No Jewish claim to the city which we as Christians can admit is superior to (or different from) our own. It is their holy city, and it is our holy city, as well as one of the three holiest cities of Islam. Its threefold holiness, indeed, makes it the most inappropriate place in the world for the assertion and exercise of aggressive nationalism.

For a part of the city the Jewish claim rests on conquest by force, as does the Jewish claim to all of the territory conquered in 1948 over and above what was set aside by the United Nations for the Jewish state. "We fought for it," says Israel defiantly, "and we will not give it up." Current discussions of the problem in this country commonly distinguish the Israeli-held part of the city

from the Arab-held portion by calling the former the New City and the latter the Old City. This is very misleading. It is true that the Arabs hold the Old City, the part enclosed within the sixteenth-century walls. They also, however, still hold a part of the newer portion outside the walls. From the Damascus Gate, near the center of the northern wall, the Nablus Road runs straight north; everything to the east of this road is still held by the Arabs. A considerable area west of the road, inhabited by Arabs before the fighting of 1948, is now called No Man's Land. Beyond all this is the fact that several of the best residential districts north and west of the walled Old City were until the spring of 1948 inhabited predominantly or entirely by Arabs and European Christians. These areas were taken over by the Jewish forces during the months preceding and following the end of the British mandate. It is therefore quite erroneous to speak of them as belonging to the Jews in any sense except possession by conquest. If the city must be divided, any fair division must restore to the Arabs at least these parts of the New City. If that were done, of course the small Jewish quarter of the Old City should also be restored to the Jews.

Jerusalem is not two cities but one. It is difficult to see how any person who lived in Jerusalem during the winter of 1947-1948, when actual partition was taking place in spite of the fact that under the partition resolution the Jerusalem area was to have been internationalized could be in favor of the perpetuation of such a division of the city. What the present situation amounts to is that the city, normally and rightly a unit by any reasonable standard, is split down the middle, one side being practically a border post of the Kingdom of Jordan and the other the extreme eastern point of a triangle of territory conquered by the Israelis. To insist on holding on and using as the capital of the nation a point at the apex of a salient triangle, twenty-five hundred feet above the level of the coastal plain in which most of the territory of Israel is located, is from any point of view except that of sentiment no less than absurd. From the point of view of sentiment, which is as important as any other point of view, the Jewish claim to Jerusalem is no stronger than that of all Christendom and Islam. If the Jews have any right to hold Jerusalem other than that of conquest, their claim applies to the whole city, not merely to the parts they have been able to take and hold by force. If the whole city does not belong to them by right, as it most emphatically does not, then they have no right to the political and military control of the portion they actually possess.

Underlying the whole problem is the basic question of the relation

between religion and nationalism. An American rabbi has accused me of an anachronism, because I have insisted that religion and nationalism must be distinguished and kept apart, and that the political claim of Israel as a nation cannot be justified by the religious interest which the Jews share with the rest of us. He charges that I have failed to recognize the fact that for Jewish tradition religion and nationalism are not two things but one. My reply is that he himself assumes an anachronistic position when he tries to perpetuate in the modern world the indentification of religion and nationalism. Every student of the Bible knows that in the early days of the Old Testament Israel was both a religious group and a nation. The great departure of Christianity from Judaism consists largely in the separation of religion from nationalism and from any kind of racial or ethnic connection. In Christ the middle wall of partition is broken down; there is neither Jew nor Greek, there is no Scythian or barbarian, American or Israeli, or any other distinction of nationality. As a matter of fact, within the Old Testament itself the way had been prepared for this decisive break between nationalism and religion. After the Babylonian Exile, Israel had become more and more a religious community rather than a nation in the political sense. The identification of religion and nationalism is therefore actually an anachronistic reversion to an ancient position which Judaism itself should by now have outgrown. It is important to add that by many Jews, American Jews in particular, Judaism as a faith is sharply distinguished from Jewish nationalism. For the problem of Jerusalem this means that the religious claim of world Jewry is to be recognized on the same level as that of Christianity and Islam, but the political claim of the Jewish state of Israel cannot be derived from this religious interest and right.

Much is now being made of the fact that the large vote for the internationalization of Jerusalem on December 9, 1949, was the result of a strange coalition of Arabs, Catholics, and Communists. To recognize this and to regret it cannot alter the fact that the vote was a valid expression of the will of an overwhelming majority of the nations which constitute the United Nations. As such it should be respected and executed. It may be quite true that Russia is interested in nothing but the perpetuation of strife and disorder in the Middle East. It may be true that the Vatican is concerned too much with its own institutions and property in Palestine. Probably neither statement is entirely true, but even if it is, it does not alter the fact that both the Catholic and the Communist nations are members of the United Nations and entitled to vote for the measures they approve. The

combination of Russia and the Vatican in 1949 is no more strange or reprehensible than the combination of Russia and the United States in forcing the vote for partition in 1947. Whatever may be the varied motives and interests involved, the United Nations cannot endure as a democratic organ of international action if the actions taken can be repudiated because the nations opposing them do not like the motives of the nations favoring them.

As for the Arabs, their interest is more immediate and cogent than that of any other party, because they represent the people who have inhabited Palestine for many centuries. This is not, to be sure, equally true of all the Arab nations. To some extent, doubtless, nationalistic ambitions have entered into the question on this side as well as on the side of the Jews. To the degree that this is true, the Arab case loses some of its strength for the Christian who tries to judge the whole matter from the point of view of impartial justice. King Abdullah of Jordan is undoubtedly interested in adding as much of Palestine as he can to his own less developed domain. The other Arab countries are undoubtedly suspicious and jealous of his ambitions, and there are those among them who would be willing to have the Holy Land divided among three or four of the Arab nations. That is something no American Christian could wish to see done. It would be hardly preferable to the present lamentable division of the country; indeed, the only respect in which it would be at all preferable would be that it would make possible the return of the Arab refugees to their own homes and farms and shops.

Much has been said about the allegedly undemocratic character of the resolution to internationalize Jerusalem, on the ground that it runs counter to the emphatically expressed desires of the two parties most directly concerned, Israel and Jordan. There are several things to be said on that point. First, an international regime need not exclude the inhabitants from citizenship in one of the adjoining states. People may be citizens of one country and residents of another. There should be nothing to prevent Jewish residents of Jerusalem from having rights of citizenship in Israel if they so desire, and Arab residents should be allowed to have citizenship in Jordan, or for that matter in any other country that is willing to give them citizenship. Secondly, the opposition of Israel and of Jordan must be recognized as a part of the situation and dealt with accordingly, but it should not be allowed to be decisive as against the special religious interests of the Muslims and Christians and Jews of the rest of the world.

Even more important, and commonly ignored, is the fact that the

people whose interests and desires should come first are no longer there. The real people of large portions of Jerusalem, who own most of the property and have lived there for many years, are the native Palestinian Arabs, both Muslim and Christian, who are now refugees. Some, including many of the Christians, took refuge in Bethlehem and so are still living in the area which is to be internationalized. They have been among the most consistent and energetic advocates of internationalization. Many more, hundreds of thousands of them, are crowded into the highland territory north and south of Jerusalem which is held by the Arab Legion of Jordan or in the surrounding Arab countries. So far as they have been able to make their desires known at all, individually or through organizations of their own, they too have urged that Jerusalem be placed under an international administration. The argument based on a democratic recognition of the wishes of the people most immediately concerned is therefore in reality an argument for internationalization. Naturally King Abdullah of Jordan does not want any ground he now holds taken from him. Rather than that, he may be willing to make a deal with Israel. Naturally Israel does not want to give up the part of Jerusalem it holds, which has all the emotional value of age-old associations and in addition to that affords a jumping-off place for the occupation of the rest of Palestine if and when that seems feasible. But what the real native population of the area, including the scattered refugees, undoubtedly wants overwhelmingly is the establishment of an international government over the whole area and the wiping out of the present artificial lines of division. If there is any doubt on that point, an investigation and plebiscite should be demanded.

One of the chief reasons for internationalization now is that it is the only way by which the people driven from their homes can have any chance of recovering their property and coming back to it. Israel has made quite clear its position on that point. So long as the Jewish state controls the residential districts of the New City which were formerly occupied by Arabs in part or in whole, just so long will the original residents and real owners be excluded from their homes. A small number at most, as a gesture, may be readmitted under strict conditions, but they will not be allowed to recover or rebuild their own homes, now occupied by Jewish immigrants or replaced by new Jewish buildings. Only under an international administration, responsible to the community of nations, can any justice be done to these victims of the fighting of 1948.

As for the Holy Places, by which are meant ordinarily the officially

designated sites of gospel history maintained by the Roman Catholic Church as places of pilgrimage, it may be that they would be safe from damage and sacrilege under a strong Israeli government or under an Arab government. That pilgrims could visit them freely and go freely from one to another without intolerable restrictions is much less likely. Freedom of travel about the whole country for study or for devotional purposes cannot be assured while the Holy Land is split in two. The Jerusalem area is the only part of Palestine that was not divided by the partition plan of 1947 between two mutually hostile nationalistic groups. It was the only part in which unity was to have been preserved, as it should have been preserved for the whole country. To sacrifice it now to the ambitions of nationalism would be to give up the last remnant of the Holy Land which belongs to the world.

Far more important, of course, than any political arrangement is the survival and welfare of the native people of Palestine. The program of relief adopted by the United Nations must be carried out, and this requires the support, both financial and political, of the great powers, above all, our own country. We must let our Congressmen and Senators know that we want this to be done promptly. Forward-looking programs for rehabilitation must be supported and executed also, provided they can be divorced from political pressure upon the nations of the Middle East, and provided they do not compel the refugees to relinquish the hope of going back to their homes.

New Position for Fern Colborn

Miss Fern Colborn, for four years Assistant Secretary of the Division of Social Education and Action, Board of Christian Education, resigned January 15 to accept the position of Secretary for Social Education and Action of the National Federation of Settlements, Inc., New York. Miss Colborn's work is well known by many friends and associates throughout the Church who have profited by her substantial contribution to this Division's program of training the Church members for social action. In addition to a full share in summer schools, workshops, and editorial work, Miss Colborn served the Church in promoting the interdenominational Washington Churchmen's Seminars in Christian citizenship. We wish her every blessing as she assumes this new responsibility. Miss Colborn's new address is 14 East 53d Street, New York 22, New York.

—Paul Newton Poling.

Sanctuary

The City of Our God

Hymn: "Where Cross the Crowded Ways of Life."

Invocation:

O God of power and love, who in the life of Jesus Christ hast displayed thy concern for all mankind, by the might of thy Spirit lift us, we pray, to thy presence, where we may be made more deeply aware of thy will for us; grant us fuller knowledge of thy purpose for those we serve in thy name; and give us strength to do our work with confidence and joy; through Jesus Christ our Lord. Amen.

Responsive Reading:

Minister: O Lord, who, beholding the city, wept over it, fire our hearts with tender concern for the individuals who form the multitudes in our communities; let not our vision be limited by the apparently impersonal coldness of modern life, but let us have a keen awareness of the individual struggling to find himself and fulfill his destiny; let thy great sympathy be our sympathy; let thy great love be our love; let thy great ministry be our ministry.

People: Hear us and deeply touch our hearts, Lord Jesus.

Minister: O Lord, who fearlessly penetrated the strongholds of self-concern, pride, and evil, who cleansed the Temple of unworthy gain, help us to purify and redeem the people of our land; send us into every area and aspect of our community armed with thy vision of it and thy desire to recall it to thy purpose.

People: Strengthen us for our work in thy name, Lord Jesus.

Minister: O Lord, who never allowed the outer pattern of men's lives to hide their essential worth and dignity, help us not to be overcome by the tensions and pressures and pace of our life; bring a central calm to our days and a proper ordering of our time, that we may give the utmost for thy Kingdom.

People: Let thy peace be in our hearts and minds, Lord Jesus.

Minister: O Lord, help us in this fellowship to find ever more effective ways to make our church a place to which the lonely may come and find friendship, the despairing hope, the mourning comfort, the frightened confidence, the weary rest.

People: Give us thy winning and compelling love, Lord Jesus.

Minister: O Lord, fire our minds with thy love that we may make our church to be a place from which may radiate into our communities the healthful spirit of thy grace.

People: Send us out to all thy people with thy redeeming presence, Lord Jesus.

Meditation:

There is demand in our day for a more precise and convincing definition of the relevance of the Christian message in terms of the problems and tensions of everyday life. The concern of the Church for welfare, in the broadest and most fundamental sense, is of the essence of the gospel.

While the Church is brought into being by the gospel, it ceases to be the Church unless it is the bearer of this good news to all mankind. Thus the Church is given its mission. It is called to make known God's redeeming love and bring all of life under the Lordship of Jesus Christ. The Church, which has so long ministered to the ills occasioned by social injustice, must be prepared to bring its influence to bear for the eradication of injustice.

The churches join in communicating to all the people of the nation a saving faith in Jesus Christ, a meaningful life purpose in his service, and a demonstration of the power of the gospel to bring justice, mercy, and true fellowship into the ways of the common life. Each church fulfills its Christian vocation only as its members are informed and motivated to bear their own responsibility in performing the missionary task for which the Christian community exists.

Churches and church members are called upon to examine themselves as to the vitality of their sense of mission, the quality of their Christian witness in our own nation, and the fidelity of their stewardship of those gifts of time, talent, and money which God has entrusted to them. We ask the Christian people of America to sustain with their prayers the work of the Church and its mission, so that our country, strong in the faith and fruits of the gospel, may be used of God to reconcile the world unto himself and his purpose for mankind.

Prayer for Every Man in His Work:

Almighty God, our Heavenly Father, who declarest thy glory and showest forth thy handiwork in the heavens and in the earth, deliver us, we beseech thee, in our several callings, from the service of self-interest, that we may do the work which thou givest us to do, in truth, in beauty, and in righteousness, with singleness of heart as thy servants, and to the benefit of our fellow men; for the sake of him who came among us as one that serveth, thy Son Jesus Christ our Lord. Amen.

Hymn: "Come, Labor On. Who Dares Stand Idle."

Benediction:

"The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you, and remain with you always. Amen."

Adapted from a Service of Worship at the National Convocation on the City Church, Columbus, Ohio, January 23, 1950.

CHRISTIAN Action

STORM SIGNALS AHEAD FOR THE GAMBLING INTERESTS

For six years the Criminal Court Committee of the Louisville Council of Churches Committee on Institutions has been struggling with the problems of law enforcement and crime.

After a thorough study of the grand jury system they concluded that grand jurors needed to know more about what their powers, rights, and duties were. So they asked a group of lawyers, headed by Charles Keller, to write a manual for grand jurors. It has been reprinted and is in constant use in Louisville and in many other communities.

Then the committee studied the probation setup and concluded that voluntary probation workers were needed to help the court in its effort to start some young offenders on the road back to good citizenship. A manual was prepared for these workers and a beginning has been made. In addition, the committee is working to provide a paid probation officer for Criminal Court.

But when grand juries refuse to indict gamblers because men on the jury are sympathetic to them, the Criminal Court Committee knows that its next project must be to work on the public opinion that makes this situation what it is.

That's what they're doing with the pamphlet *Gambling in a Nutshell.* The men of the committee are practical businessmen or professional men. They wanted a practical approach and that's just what *Gambling in a Nutshell* is.

The committee called on Orval Austin, Institutional Chaplain of the Council of Churches, to write and draw the pamphlet. Mr. Austin's art work has been published in pamphlet form and in newspapers. His series on denominations at work in Kentucky has been one of the most popular ever carried by the Louisville *Courier-Journal.*

Advance interest has been unusual. It is just a pamphlet but its impact upon press and public makes the Criminal Court Committee hope that it may stimulate the interest in a great moral question which will begin to awaken public opinion and begin to turn the tide against the gambling forces that are now in control.

Gambling in a Nutshell, 20 cents each, 10 cents each for 10 or more. Large quantity orders will be quoted. Louisville Council of Churches, 210 Y.M.C.A. Building, Louisville 2, Kentucky.

—*From* DO, *241 E. Walnut Street, Louisville 2, Kentucky.*

Citizenship

IMPORTANT INTERNATIONAL LEGISLATION BEFORE CONGRESS

H.R. 4567—a bill to amend the Displaced Persons Act of 1948 was reported out of the Senate Judiciary Committee on January 24, just a few hours before the deadline. The original Celler Bill, passed by the House, and sent back

to the Senate Committee by a Senate vote of 36 to 30, has been somewhat revised—admitting 320,000 instead of 339,000 in a three-year period, and retaining two of the restrictive features of the 1948 Act which the Celler Bill would eliminate. These are: (1) the provision requiring that 30% of the total admitted to the United States should be agricultural labor, which is further qualified in the Senate bill by requiring that each person shall have had at least two years' experience in agricultural pursuits; and (2) the provision that 40% of the total be from occupied areas. Five thousand orphans and 5,000 children adopted by U. S. personnel are included, over and above the 320,000 total in the Senate bill.

A seven-man majority of the Senate Judiciary Committee has lined up for further liberalization of the previously reported McCarran Bill by filing a minority report. This is tantamount to a reversal of the earlier 10-3 committee vote for the bill.

Action will probably be taken in the Senate in the near future, and after that the differences in the House and Senate bills must be ironed out in conference.

H.R. 6834 and H.R. 6835—Point 4 legislation, called the International Economic Development Act of 1950. Identical bills to promote the foreign policy of the United States and provide technical assistance to economically undeveloped areas of the world are now before the House Foreign Affairs Committee, and public hearings were held in January.

Effective legislation that would channel aid through the UN and put at the disposal of depressed peoples America's vast technical knowledge and skill would greatly stabilize the economic future of the world. It would truly demonstrate our country's concern for the welfare of all peoples. However, analysis of the new bills shows only one reference to the United Nations, and emphasizes the use of investment capital rather than public funds.

A recent pamphlet proposing stronger Point 4 legislation, channeled through the United Nations, has been written and published by James Warburg, entitled *Point Four—Our Chance to Achieve Freedom from Fear.* Single copies are available from the Division of Social Education and Action. Christian citizens are urged to study the Warburg proposals and communicate with their representatives in Congress.

H.R. 6826 (S.2861). Witnesses for and against legislation to extend the 1948 Selective Service Act for a three-year period have been heard in the House Armed Services Committee. The drive to continue Selective Service began on January 20 with the testimony of Defense Secretary Louis Johnson and Army Secretary Gordon Gray.

The hearings revealed that no man had been drafted since January, 1949, and that the Army was not taking new recruits —only re-enlistments within ninety days. One objection raised in the Committee was that the 1948 Selective Service Act gave the President broad powers over industry and over the use of steel. Some of the members of the Committee have been proposing a stand-by system, whereby registration and classification would continue. Authority for induction would be transferred from the Army to the Congress.

(See also page 30 for testimony regarding General Assembly pronouncements on Selective Service.)

House concurrent Resolution 64 declares "that it is the sense of the Congress that it should be a fundamental objective of the foreign policy of the United States to support and strengthen the United Nations and to seek its development into a world federation, open to all nations, with the definite and limited powers adequate to preserve peace and prevent aggression through the enactment, interpretation, and enforcement of world law."

The big question now is whether the Resolution will be voted out in substan-

tially that form, or whether the Committee will recommend something similar to the Atlantic Union proposals for a federation of the Atlantic Pact nations. Hearings on this Resolution opened on February 2 in the Senate Foreign Relations Committee. House hearings have been completed. Write to your Senator now, since this bill may reach the floor soon.

The Convention on Genocide adopted by the UN General Assembly, December, 1948, has been submitted by President Truman to the United States Senate for ratification. This United Nations Convention which outlaws mass murder and destruction of a human group is before a subcommittee of the Senate Foreign Relations Committee, chaired by Senator McMahon (D) of Connecticut. It must be approved by a two thirds vote of the Senate. (See SOCIAL PROGRESS, February, 1950, p. 43.)

Pending Domestic Legislation

S. 1728, H.R. 4453—Bills to establish a Fair Employment Practices Commission and to forbid discrimination in all employment relationships are the only civil rights bills ready to be presented for floor action. However, action in the House can come only after release of the bill by the Rules Committee or by discharge petition or by priority status on "calendar Wednesdays." As of January 31, that Committee appears divided 6 to 6 on the release of the bill. FEPC proponents in the House have not yet succeeded in their attempt to force release of the bill by discharge petitions.

S. 2246, H.R. 6618—Bills providing housing for middle income groups are being considered in the Senate and House as this issue of SOCIAL PROGRESS goes to press. Hearings have been completed in the Senate. The Housing Act of 1949 provides for publicly owned low-rent housing for those in the bottom income brackets who could not otherwise afford decent shelter. The new bill would aid the so-called middle income families who are not eligible for public low-rent housing, but who cannot afford to buy the homes they need at today's prices.

This bill provides:

(1) Direct Federal loans to veterans for the purchase or construction of homes if they were unable to obtain private loans at 4% interest; (2) direct Federal loans to co-operatives and other non-profit housing corporations at 3% interest, with an amortization period of 50 years; (3) direct loans to colleges and universities for student and faculty housing, to bear 2½% interest with 40-year maturity; (4) more loan power to the Reconstruction Finance Corporation to aid in distributing and marketing prefabricated houses.

S. 2317—Construction of Elementary and Secondary School Buildings. This bill calls for an appropriation of $5,000,000 for grants to the states on a matching basis for surveys to determine the needs for the construction of additional school buildings. The second part of this bill authorizes the appropriation of such sums as Congress finds necessary for grants to the states for emergency school construction. The latter provision applies only to those school districts where the need has resulted from Federal activities or war- or defense-incurred enrollments. The Federal program would be administered by the U. S. Commissioner of Education.

The bill passed the Senate without a dissenting vote. It reached the House one day before the planned adjournment date and an effort was made to bring the bill directly to the floor of the House for debate and action, thus short-cutting the usual procedure of referring the bill to a committee for study and recommendation. However, objection was raised on the grounds that this program will eventually result in very large expenditures. The bill was therefore referred to the House Committee on Education and Labor.

THE TESTIMONY OF THE CHURCH

The pronouncements of General Assembly regarding peacetime conscription and universal military training were transmitted in the letter below to the House Armed Services Committee during the public hearings on proposed legislation to extend the Selective Service Act of 1948.

Hon. Carl Vinson, Chairman
House Armed Services Committee
House Office Building
Washington, D. C.

My dear Mr. Vinson:

The 161st General Assembly of the Presbyterian Church, U. S. A., in session in Buffalo, New York, May, 1949—anticipating your Committee's present hearings on the proposal to extend the Selective Service Act of 1948—declared:

"It is imperative that the crass militarization of our nation and of the nations of the world be checked now. We believe the multilateral reduction and control of armaments through the United Nations should be vigorously and continuously sought. We reaffirm our opposition to any form of Universal Military Training or Peacetime Conscription. . . ."

The 161st General Assembly's opposition to the draft in peacetime is firmly supported by the unequivocal testimony of every General Assembly that has addressed itself to the issue since the close of the war.

The 160th General Assembly, meeting in Seattle, Washington, May, 1948, declared:

"We believe the most ominous present threat to freedom and the peace of the world lies in the militarization of the nations. The United States, as the leading world power, should take bold steps to reverse such a trend. . . . Because of our industrial and military potentialities revealed in the last war, because of our capacity for mobilization, and because of the resources inherent in the voluntary system, we go on record as opposing compulsory military training and the use of the draft in peacetime. We reaffirm the historic position of our Church with respect to peacetime military conscription."

The 159th General Assembly, meeting in Grand Rapids, May, 1947, declared:

"We reaffirm our historic position of opposition to peacetime military conscription as constituting a dangerous extension of regimentation by government, an inadequate measure of defense in an atomic age, and a violation of the spirit of our present determination to secure the multilateral reduction of arms and armies. . . .

"Your Committee therefore recommends:

"1. That General Assembly reaffirm its opposition to the establishment of compulsory military training during peacetime.

"2. That General Assembly reaffirm our historic position in favor of voluntary enlistment to provide the military forces needed for our international commitments and national defense in an atomic age."

These pronouncements and recommendations of the successive General Assemblies of the Presbyterian Church, U. S. A., are transmitted to your Committee as a strong testimony against the present peacetime Draft Act and a petition that it now be permitted to expire.

Sincerely yours,
Paul Newton Poling, Secretary

About Books

Guiding Human Misfits, by Alexandra Adler, M. D. Philosophical Library. $2.75.

Dr. Adler is the daughter of Alfred Adler, the founder of individual psychology. She has specialized in psychotherapy, psychiatry, and neurology, and here presents her conclusions based on years of study and clinical experience. This is a guide intended to help those who come in contact with the misfits and failures of human life—personalities at odds with reality and in need of sympathy, understanding, and guidance. The book is written in language the layman will be able to comprehend. Several interesting case studies are reported. After a brief explanation of individual psychology, Dr. Adler deals with children, adolescents, criminals, war veterans, and others in need of assistance.

The author states: "Religious activities are of growing importance in the field. . . . There is an increasing number of clergymen with excellent knowledge of . . . psychotherapy." Alfred Adler's questionnaire for the understanding and treatment of problem children is given, and pastors will find this helpful.

—Gordon W. Mattice.

Alcohol and People, by Clifford Earle, Division of Social Education and Action, Board of Christian Education, Presbyterian Church in the U. S. A. 35 cents.

This is the best general popular volume on alcohol I have ever read. Lest these words seem extravagant, the essential characteristics of the book may be adduced in sober support.

First, the matter treated is comprehensive without ever becoming dull. The major aspects of the alcohol problem which have social and ethical significance are all adequately treated. But there is no preoccupation with esoteric footnotes, no use of statistical material as a bludgeon, and no hiding of ethical sensitivity behind the skirts of science. The book reads excellently, and what it says is just what we need to know. One is tempted to say the material has been well distilled.

Secondly, the tone of the discussion is objective without ever claiming a false neutrality. No one is pushed into anything. But the author believes that the relevant facts, with a suggestion about their implications, can arouse a new and more comprehensive interest in the total problem than most of us ministers and church members now have about it. The author's own convictions are clear. But within the framework of the facts and of the Christian ethic, the reader is free to make up his own mind for himself. Anyone who believes that alcohol discussions cannot combine objectivity and conviction will be surprised by this book.

Thirdly, it becomes thoroughly clear that study and action on the alcohol problem are completely interdependent. Fruitful action comes only out of study, and study of this kind must eventually issue in action. The recommended action is, in principle, that set forth in the excellent General Assembly statement of 1946.

The book is readable for the public, yet the author has wisely directed it to ministers and other adults. Not every audience can be encompassed in one volume. The sole way in which I can criticize the author is to express the hope that this book will be widely enough used that its readers will compel him to write a companion volume for teen-agers.

—Seward Hiltner.

Living Through the Older Years, edited by Clark Tibbitts. University of Michigan Press. $2.00.

This is a collection of addresses given at one of the first comprehensive conferences on the problems and adjustments of later maturity and old age—the Charles A. Fisher Memorial Institute. The Conference was addressed to two groups of people: (1) professional workers, such as adult education leaders, welfare workers, ministers, recreation workers, counselors, and public-health nurses; and (2) middle-aged and older people alert enough to know that they can enjoy the later years if they understand the aging process and make suitable preparation.

The book should be valuable, not only to leaders responsible for church program, but to those in vigorous middle years who want to look ahead, or to older persons who need help in understanding and solving their own personal problems.—*Dorothy Donaldson, in* Recreation, *September, 1949.*

For Your Pamphlet Shelf

The United Nations and Adult Education. United Nations Sales Section, Lake Success, New York. 15 cents.

This easy-to-use reference pamphlet lists *all* UN pamphlets, reports, and periodicals; posters, charts, and photo spreads; films and filmstrips and radio programs; UNESCO publications. The titles and addresses of the UN specialized agencies—WHO, FAO—are also listed.

How Shall We Pay for Health Care? Public Affairs Committee, Inc., 22 East 38th Street, New York 16, N. Y., Pamphlet No. 152. 20 cents.

One of the best pro and con presentations of the much-discussed National Health Insurance program. Oscar R. Ewing, Federal Security Administrator, explains "The Why, What, and How of National Health Insurance"; Dr. George F. Lull, Secretary of the American Medical Association, tells why he thinks "The Voluntary Way Is the American Way," and gives the twelve-point program of the American Medical Association; and Martin Seifert discusses other health plans. It is clear, concise, positive in its approach, and should be most helpful to groups and individuals who are deeply concerned about how to meet the nation's needs for health care.—*Clara A. Hardin, in* The Woman's Press, *February, 1950.*

How One City Church Serves a Changed Neighborhood, by John W. Rustin. Department of Christian Social Relations of the Federal Council of Churches, 297 Fourth Ave., New York 10, N. Y. 15 cents.

Instead of improvising remedial measures for the many social problems that beset a changing neighborhood, Mt. Vernon Place Church in Washington, D. C., has developed a long-range program that deals realistically with the basic social causes of the ills. This pamphlet by the minister of Mt. Vernon Place Church tells the story of that program. The principles and ways of work established here may be applied by any church, large or small.

—*Beverley M. Boyd.*

The Local Community Job Under the Housing Act of 1949. This 26-page bulletin has been issued by the Housing and Home Finance Agency to aid leaders of local community groups in co-operating with the local housing programs made possible by the Housing Act of 1949. This booklet presents background material, explains the provisions of the new Federal Act, and discusses how the act operates in the local community and what community groups may do to help in the development of local living programs. Single copies of this bulletin can be obtained without charge from the Director of Group Services, Office of the Administrator, Housing and Home Finance Agency, Washington 25, D. C.

COMING IN APRIL

The social concerns of Presbyterian young people will be presented in the April issue of *Social Progress*. The Westminster Fellowship National Council in July, 1949, unanimously voted to accept the offer of the editors to contribute to a youth issue. Our young people are writing frankly about the matters that deeply concern them and are reporting on their work camp projects in Europe, their activities in race relations, the cooperative movement and economic life.

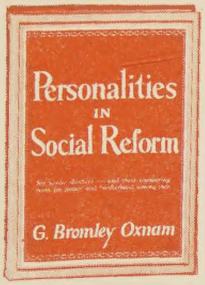
Youth leaders and pastors are urged to order extra copies of the youth issue for wide distribution in local Westminster Fellowship groups. See that every young person in your congregation has a copy.

Quantity prices for single copies:
5-10 copies — 10¢ each
11 or more — 8¢ each

ACKNOWLEDGMENTS

Portions of the leaflet entitled *DO*, Vol. 1, No. 8, published by Paul's Workshop, at 241 E. Walnut St., Louisville, Kentucky, appearing on page 27 of the "Christian Action" section are reprinted with permission.

Personalities in Social Reform



by G. BROMLEY OXNAM

FOR THIS SIGNIFICANT study of great ideas and their social implications, Bishop Oxnam has selected a scholar and his wife—SIDNEY and BEATRICE WEBB; a minister—WALTER RAUSCHENBUSCH; an administrator—DAVID LILIENTHAL; a "saint"—MOHANDAS GANDHI; and a missionary—ALBERT SCHWEITZER—leaders to whom the world of today owes a large measure of gratitude.

Bishop Oxnam lets each person speak for himself—through speeches, autobiography, or other writings. Their ruling convictions, their work and its consequences, are analyzed keenly and objectively and interpreted in light of their meaning and value to the peoples of the world.

Personalities in Social Reform is a highly meaningful book for today—vivid, personal accounts of heroic thinkers and their efforts to release the fruits of the gospel—brotherhood and justice—among men.

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"One Great Hour of Sharing"

March 12, 1950

The United Appeal of the Protestant and Eastern Orthodox Churches for Overseas Relief

Want and despair still stalk the earth. Christians in America have another opportunity to share their abundance with the homeless and hopeless millions in countries still depressed by war's grim aftermath.

Join other Presbyterians in the One Great Hour of Sharing. Your sacrificial gifts will provide:

- **Assistance for refugee clergy and lay leaders—food, clothing, equipment, and medicines,**
- **Equipment and support for emergency training for Christian leadership,**
- **Relief and rehabilitation of homeless youth,**
- **Funds for religious literature,**
- **And many other forms of aid so urgently sought today.**